



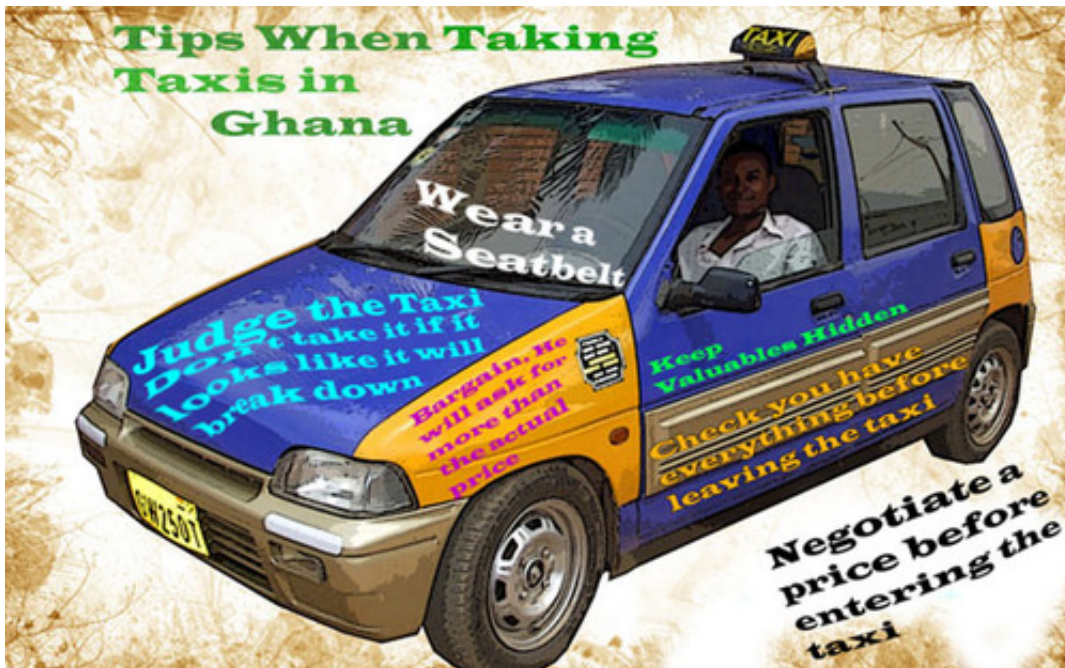




PHOTOS FROM DANCE AFRICA 2013 IN BROOKLYN NEW YORK I

6/5/13 — 6:35pm SHORT URL: <http://tumblr.co/ZheKcsmgW5cp>

HOW TO NAVIGATE YOUR WAY IN GHANA WITH TRANSPORTATION



This interesting article was written in 2012 by a blogger called myray. We find it interesting and educational so we are sharing with those of you who have plans to travel to Ghana. To tell you my story you need to know how to take a taxi in Ghana.

Taking a Taxi around Accra can be anywhere from 2-10 cedi. You judge the price by the distance.

First you approach a taxi window. You say a friendly hello in Twi: "Ete sen?" or "What's up?" The response is a laugh or an "Eye" or "Good". Commodity is now built.

Then you move on to the bargaining phase. You state a price lower than you want to pay and choose one of the numbers below when the taxi driver will say no to your price and state a high number:

#1 The Plead: "mepacho ti so" or "please, lower."

#2 The "Not Obrun": "No obruni price sir I know it is ____ cedi (still under what you want)"

#3 The You-are-not-special technique: "I can find any other cab to give it to me for ____ cedi"

#4 The Local: "I work there every day (or I go there all the time) and I know it is ____ cedi"

#5 The Jerk: pssshh no way am I paying that price are you out of your mind!?

A taxi driver will then: negotiate again, miraculously give you your price, sit there while you walk away, or simply refuse.

If he won't give you your price you walk away.

½ of the time the taxi will call you back, knowing you are now serious and give you your price. Then you will return to the cab and get in.

½ the time you hiss down another cab and repeat from step one.

*On average you will go through 2-4 taxis before the bargaining works out in your favor. *

After you get in:

¼ of the time the taxi says he knows where he is going but in fact has no idea so you may be forced to take twice as long a taxi ride, be haggled for more money, or forced to find a different cab when you are in the middle of who-knows-where.

½ of the time the taxi driver will say he does not have change for you. This is a lie. You better hope you have correct change or yet again be ripped off.

You should understand now if I tell you that the single most frustrating thing about Ghana is bargaining with taxi's. I speak for my whole group when I say this. It is not uncommon for every passenger to be angry before, during, and or after a taxi ride.

With all this stated I can now express properly to you what made my day this morning.

I was walking in the rain down our red dirt road to the taxi stand. I usually avoid the stand altogether and hire a free-roaming taxi because our house thinks the stand has a union and all agree to never give us a proper price.

The second reason I avoid the stand is because they can be vicious. On my first day of work we got a free roaming taxi in front of the stand and the men from the stand put cement blocks in front of his tires because he was, "poaching their customers."

But today it was raining and I felt a particular sense of calm over the taxi stand. I smiled at the two men in t-shirts lounging on wooden benches. They both casually look up at me: a very pale obruni wearing a raincoat with a heavy bag around my shoulder. I thought I might have looked desperate and put on a game-face smile. "etesian?" They just smiled in reply, no answer (not a good sign). I kept up a smile "I'm going to the A & C Mall."

... awkward pause... "I was hoping for 3 cedi"... I knew this was a very hopeful price but a fair one that I hoped to get after a few bargains. He just smiled, "yes, come, over there" and pointed at a cab. I was caught off guard by his acceptance "oh... ok... where?...thank you... Madasse" I stumbled over and got in a cab—shocked. I couldn't believe what just happened. This was the first non-hassle taxi ride that had happened to me. I was brimming with satisfaction the whole ride. My brain wandered "*Was it because they recognize me now? Did the smile work? Or maybe he was an exceptionally generous man.*"

It didn't even faze me when the taxi went to the wrong place, grumbled upon correction, and took me to the right mall. I still tipped him 50 pesuah, said "madasse pa pa (thank you very very much), and gave him a huge grin. I left the taxi nearly skipping and hoping that some day all taxi's in Ghana might be this fair.

6/1/13 — 6:19am SHORT URL: <http://tumblr.co/ZheKcsmJtmyE>

AFRIKAN CENTRED EDUCATION



"Afrikan centered education is rooted in the unique history and evolved culture of Afrikan people. It is defined in its singular commitment to the elucidation of that history, that culture, and the confirmation, invigoration and perpetuation of the Afrikan collective identity that emanates from that history and culture.

Afrikan centered education is concerned with the origins, original status and future of the Afrikan world. Afrikan centered education is committed to correcting the historical distortions born of three millennia of foreign invasion, destruction, enslavement, physical and mental colonialism, cultural disruption, and dependency.



Afrikan centered education is committed to rooting or anchoring the spiritual and intellectual energies of Afrikan people in the spiritual, moral, and philosophical traditions of Afrika.



Afrikan centered education, whether in the several nations of the diaspora or on the motherland, is concerned to fully develop the sense of Afrikan nationality within a broader PanAfrikan world.

Afrikan centered education is concerned to sever irrevocably the pathological and slavish linkage of Afrikans to the European or Asian ethos.



Afrikan centered education is concerned to enable the Afrikan person with nationbuilding, nation management, and nation maintenance abilities.



Afrikan centered education is concerned to motivate teacher, student, parent and community to advance the Afrikan nation/w orld by any means necessary."

Kwame Agyei Akoto
Nationbuilding

5/30/13 — 10:13am SHORT URL: <http://tumblr.co/ZheKcsmB17py>

OUR RESPONSE TO EKOW MENSAH'S ARTICLE ON ASANTEHENE



An interesting observation about contemporary journalism in Ghana is the haste and not so meticulous ways that many of today's so called journalists write about important community issues. Their publications, most of the time shows lack of further research about topics and issues. Many of these journalists who received their education in many of the not so quality private media schools in Ghana, write from a biased religious background. They tend to be very disrespectful to our African culture, sacred traditions and time tested institutions while showering praises to the so-called Western values which are indirect imitations of our own practices since time immemorial. Confused minds isn't it, disown one's own while practicing as second class citizen in someone's culture. Are journalists not supposed to write from a non-partisan perspective? The article below is one of the publications that we would like you as a reader to reflect on them and to question the logic behind the so called issues that the writer raises. Here is the article below which is about the tension that Ghana is experiencing today because of partisan politics and the Supreme Court petition over the elections:

"ASANTEHENE'S WISE WORDS?"

By Ekow Mensah.

Since last week-end, Otumfuor the Asantehene has been the recipient of unfettered praise from friends and foes.

He has been described variously as visionary, courageous and wise and the loud applause has come from both sides of the political divide.

No doubt the Otumfuor made statements which by all standards associated with his office and class are extraordinary at this year's democracy lecture.

Here comes one of the most outstanding feudal lords of our time, challenging the status quo and calling for practices which would enrich the nurturing of democracy in Ghana.

Otumfuor was obviously appalled by the growing political partisanship which is threatening to split the nation apart.

The phenomena of serial calling which has obviously debased national debate and reduced it to nothing more than a propaganda contest between the National Democratic Congress (NDC) and the New Patriotic Party (NPP) was also not pleasing for the monarch.

His critical views on the abuse of religion by all manner of persons came as sweet music to many ears.

However, a few issues which were left out of his presentation remain most problematic.

Is it possible to develop democratic practice in any society where citizens are divided into royals, citizens and slaves?

The whole chieftaincy institution is built on the right of royals to lead and insists that slaves should forever be kept at the bottom. How democratic!

Only those from a particular blood line can rise to be leaders.

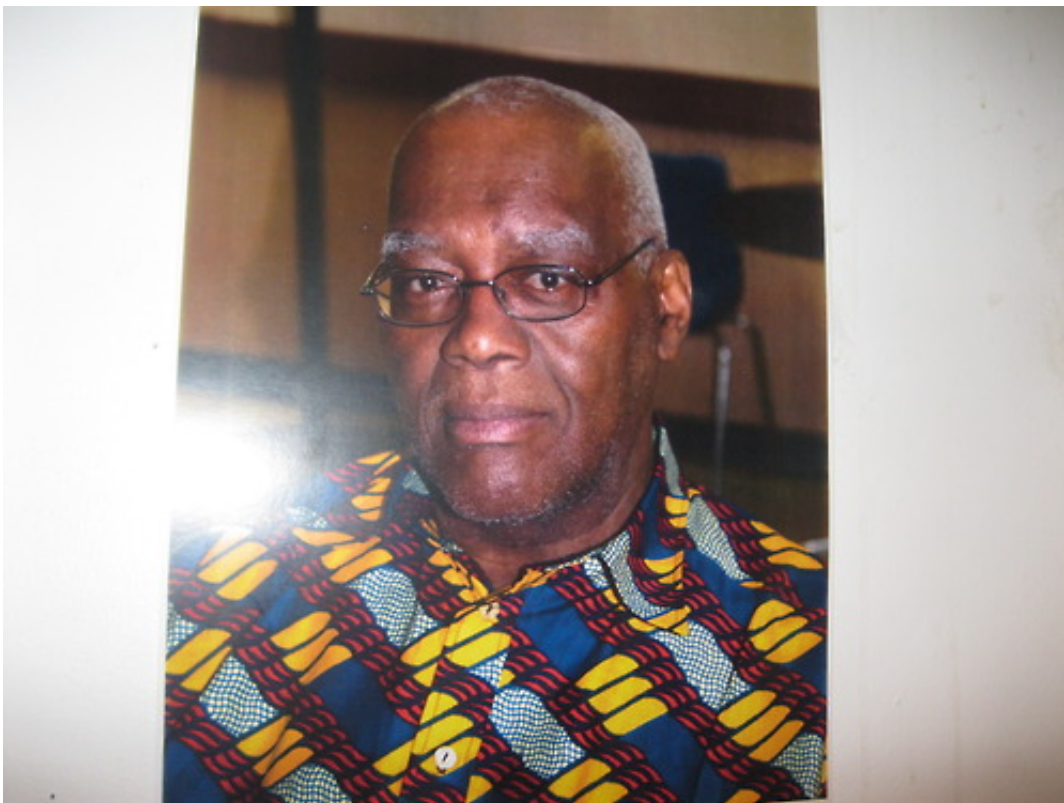
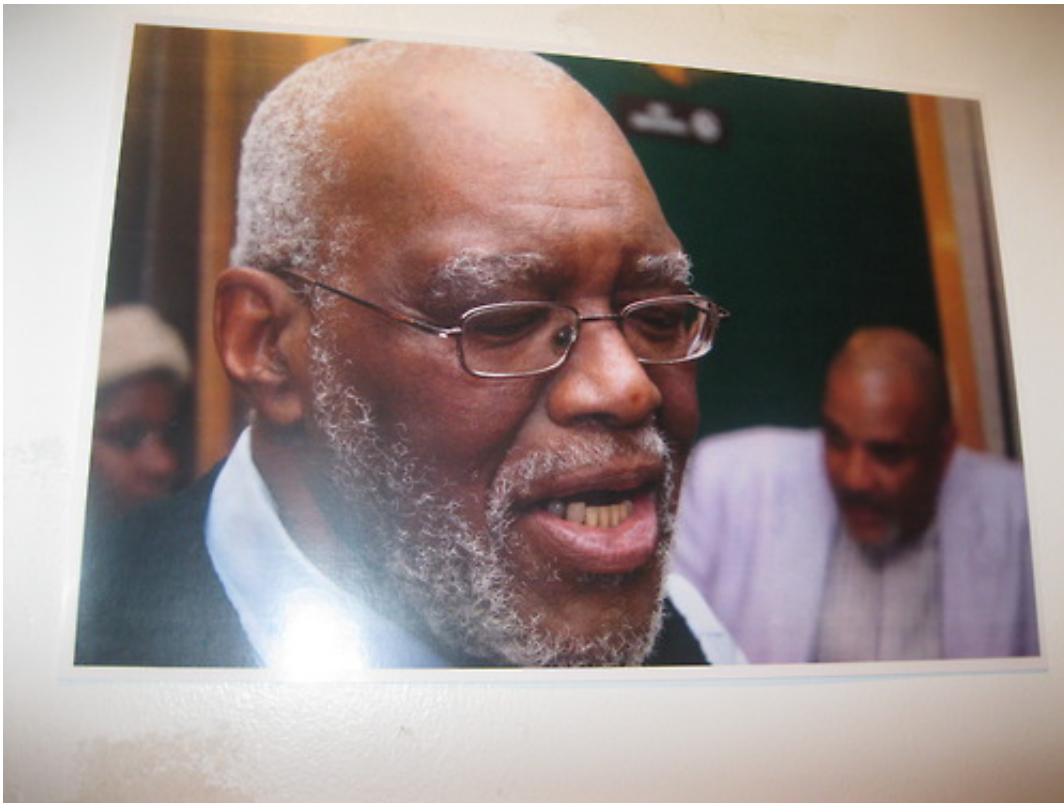
The discrimination against people with disability by the institution of chieftaincy cannot also pass any democratic test.

How come that the blind, the cripple and the infirm are debarred from becoming chiefs?
How about albinos?

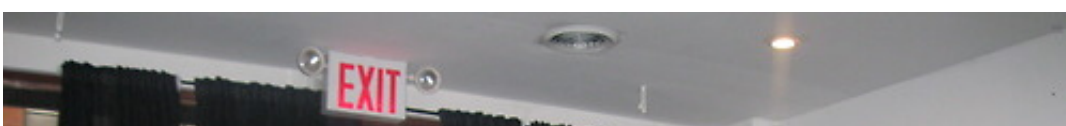
The biggest threat to democracy in Ghana and everywhere is a system which discriminates on the basis of social background and orientation.

It would be helpful if the Otumfuor would pronounce on these issues as well."

5/29/13 — 10:48pm SHORT URL: <http://tumblr.co/ZheKcsm9ENe6>







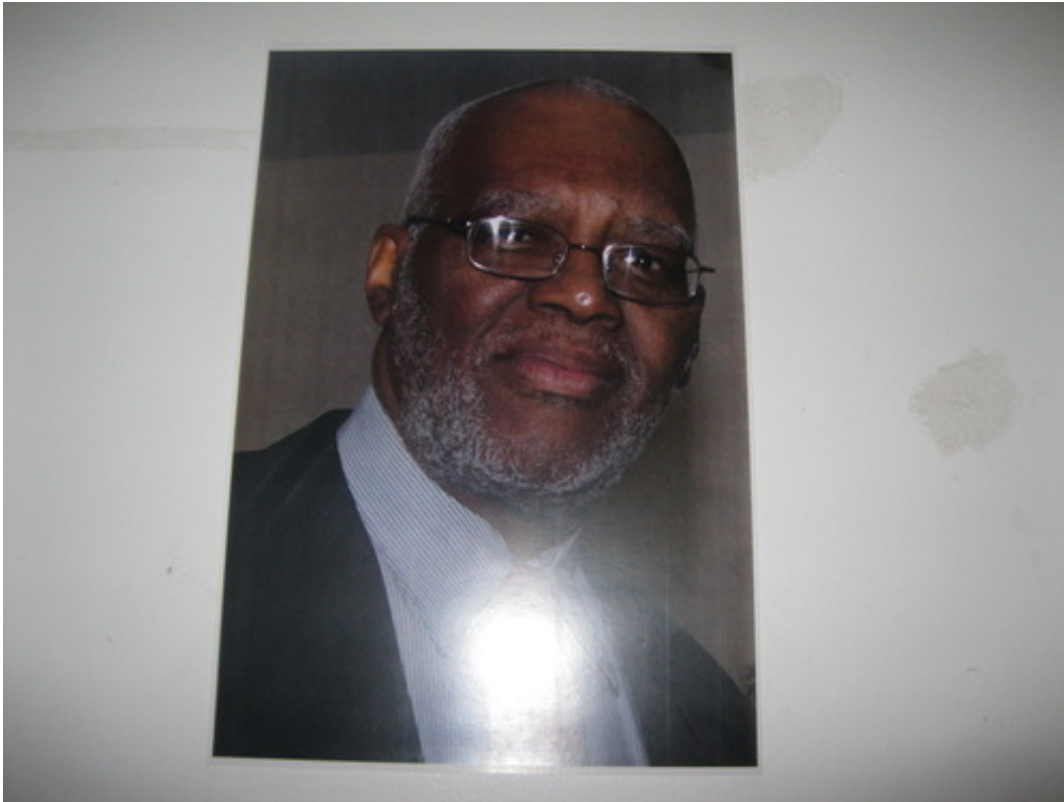




The passing of Jitu Weusi was a shock to the New York community. A man of great quality full of positive energy for change, Jitu impacted many people and the community especially in education, music and cultural empowerment. These photos were captured at the one week celebration of his passing. In attendance were community leaders, cultural activists, fans and loved ones.

5/29/13 — 10:06pm SHORT URL: <http://tumblr.co/ZheKcsm914SA>

JITU WEUSI, A GREAT COMMUNITY WARRIOR HAS JOINED THE ANCESTORS IN NEW YORK



AFRICA BEYOND AFRICA (ABA) PROJECT AND AFRICA SANKOFA MEDIA DOCUMENTING AFRICA GLOBALLY:

A GREAT AFRICAN WARRIOR, COMMUNITY VOICE AND MAGNET FOR EQUITABLE CHANGE FOR OUR PEOPLE in AMERICA , JITU WEUSI HAS MADE A TRANSITION IN NEW YORK:

PHOTOS OF THE ONE WEEK PASSING CELEBRATION COMING SOON:

(ABA PROJECT AND AFRICA SANKOFA MEDIA bridging the gap between the Continent and the Diaspora:)

5/29/13 — 9:50pm SHORT URL: <http://tumblr.co/ZheKcsm8yEX1>

NANA KWAKU BOATENG'S INAUGURATION



In a small town of Ejisu Onwe lives a powerful traditional priest, Nana Kwaku Boateng whose exploits has caught the attention of the great Otumfour Nana Osei Tutu. As tradition demands, since Asanteman is under the traditional jurisdiction of Otumfour, every cultural personality of repute has to be formally introduced to the public and the Asante nation. One cultural significance is that not all traditional priests are accorded such a privilege, it is one's sterling services to the community, Asanteman and the nation of Ghana that is the draw to such a recognition. Such is the background for a special inauguration of Nana Kwaku Boateng as a spiritual worker and herbalist in the Asante region town of Ejisu Onwe commissioned by the great Asantehene Otumfour Nana Osei Tutu.



Nana Kwaku Boateng I is an emerging humble traditionalist whose main deity Nana Kofi Boanya is doing wonders in the community and the nation of Ghana.

To grace the occasion, Asantehene sent the following delegates: Baafour Asabre Kugyawo Asu II, The Nsumankwahene of Asantehene; Nana Asane Okessie, Ejisuhene and Ejisuhemaa Nana Yaa Asantewaa; Ejisu Onw ehene NANA ASOKWA DANKA GYAEBOUR and ONWE OBANPANIN AMPOBER II to support the inauguration that took place on the 3rd of May, 2013 at the Ejisu Onw e town with pomp and pageantry.





More details coming soon:

5/18/13 — 4:28pm SHORT URL: <http://tumblr.co/ZheKcslHCzAm>

NANA AKU FESTIVAL IN NEW JERSEY, USA



Akom Ceremony May 19th 2013

Join the

ANNAN MEMORIAL HERBAL AND CULTURAL CENTER

Under the leadership of Okomfo Nana Ahor Annan Kakaaba I from Gomua Assin residing in New Jersey

in an Akom celebration that honors

The Feminine Obosom of Water & Earth

NANA AKU

This Akom event is dedicated to all Mothers, Fathers,

Daughters and Sons of the World.

Venue: 125 OVERBROOK DRIVE, FREEHOLD NJ 07728

Time: 10:00am - 5:00pm

Attire: All white

NANA AKU

Nana Aku is originally from Ghana West Africa. She together with Nana Dampo has jurisdiction over the affairs of women. Nana Aku is the feminine Obosom of water and earth. She governs the areas of the female, creative forces, domesticity, contentment, health, home and family. Pregnancy and childbirth she brings order to domicile when it appears somewhat chaotic. She grants strength to the weak in spirit. Stability to seemingly helpless situations. Come to her for practical advice, permanence in love or marriage.

She will assist you to find fact based solutions to any emotional issues.

Gifts, food, drinks and offerings of any size are welcome.

5/12/13 — 11:52pm SHORT URL: <http://tumblr.co/ZheKcsktE6VW>

NANA AHOR KAKABAHAH ANNAN I, US BASED GHANAIAN OKOMFO



Nana Ahor Kakabaah Annan I:

Behind a facade of manicured lawns in the tranquil docility of New Jersey suburbia can be found a powerful Ghanaian traditional healing center, the Annan Memorial Herbal and Culture Healing Center at Freehold, NJ. The man at the helm of affairs is a young looking immigrant from Ghana by name, Nana Ahor Kakabaah Annan I. He is the President, Chief Executive Officer of the center, and Herbalist and Divine Priest for the shrines. Nana Ahor is also the International coordinator for the Ghana Psychic and Traditional Healers Association.

Those familiar with traditional African religion will admit that it is rare to have highly educated fetish priests. Nana Ahor Kakabaah Annan I is a Certified Public Accountant (CPA) by profession and worked for several years as financial comptroller in the City of New York. He had to heed the call of the gods to serve as a priest of the

shrines and thus renounce his position. He admits that he was an unwilling candidate having resisted the call for a long time. "I must say that it took a long time for me to submit to my calling," he says.



He also revealed that even though his father and mother were both custodians of similar shrines, his mother particularly, wanted her son to be educated and not join in the family business as it were in his family. "Several of my brothers are priests," he adds.

Some of the diseases successfully treated by Nana includes Piles /Hemorrhoids, Hypertension, Stress & Depression, Menstrual disorder, Arthritis, Skin disorders, Allergies & Asthma, Mental disorders & Alcoholic counseling, impotence, various forms of cancer, barrenness in both males and females. Several other diseases are also treated at the Center.

Talking to Nana about competing with modern medical treatment in the United States, he confidently stated that his performance has led to people being referred to him after being unsuccessfully treated in hospitals and clinics.



As a healer, Nana Ahor has had positive responses since he started work at the center in 2001. He is being patronized by people of African ancestry and Europeans as well at the New Jersey center; he travels to other states. Nana Ahor has had the privilege through invitations to visit many European countries and Japan to offer his services. He attributes his success to his observance of ethical principles as demanded by the gods. As a priest of the shrines, he finds himself also as a servant of God.

"The gods in the African traditional religion can be compared to the saints in the Christian religion" Nana philosophized.

Nana Ahor believes that divine priests must be held to the same standards as any person of divine persuasion and calling to enable the quacks to be rooted out.



This is Nana Ahor Kakabaah Annan I in Perspective:

Amhcc Inc. – Healing Center

“Dua Ma Ayaresa” Services

Divine Priest & Priestess Training

Naming Ceremonies

Rites Of Passage

Spiritual Protection

Education

Career

Health

Addictions

Domestic Issues & More

If You Are Willing

I Am Able... To Help

Sex Life

Legal Matters

Love

Business

Herbal Roots For
 PILES/HEMORRHOIDS
 VITALITY/ENERGY
 DIABETES/PROSTATE
 BLOOD PRESSURE
 STROKE/PARALYSIS
 ARTHRITIS/RHEUMATISM
 ALLERGIES/ASTHMA
 MIGRAINES/FIBROIDS
 INFERTILITY/LOW SPERM
 GOUT/SKIN DISORDERS ETC

Recent news From Carly Ahiable in Ghana, Gomoa Assin

The Gomoa Akyempim Traditional Council in the Central Region of Ghana has elevated a US-based herbalist cum traditionalist, Nana Ahor Kakabaah Annan I, Development Chief (Apagyahene) of Gomoa Assin to the status of Foreign Ambassador (Amanadzehene) of the state.

Nana Kakabaah who is also the acting Odikro of Gomoa Assin is the first citizen of the traditional area to occupy this position.

The chief swore an oath of office to become the Amanadzehene of Gomoa Akyempim Traditional Area in the central region of Ghana. Obirifo Ahunako Ahor Ankobea II. The Paramount chief of Gomoa Akyempim Traditional Area vested authority in him to mobilize all Gomoa residents in the Diaspora to visit home regularly and contribute their quota to the development of the area.

Nana Kakabaah, the President and Chief Executive officer of Annan Memorial Herbal and Cultural Centre, Inc, (AMHCC) USA, is a renowned traditional Divine priest and chief with a herbal clinic in the USA. He has deep knowledge in the use of herbs and herbal medicine and spiritual powers in healing various kinds of diseases. His centre also promotes cultural programs dedicated to the spiritual upliftment, cultural awareness, educational and economic development and understanding of African traditional religion as practiced by the ancestors over the ages.

Prominent divisional and sub-divisional chiefs from the Gomoa Akyempim Traditional Area including Nana Atta Kakra VIII, Kyindomhene, Nana Obentsi Kuma VIII Adontenhene, Nana Owuebu Donkorh III, Sumankwaahene, Nana Osafo Ninsisi XVI, Akwasohene, Nana Bondzie Asiako II, Nkosohene of Winneba and queen-mothers from various chiefdoms of the Akyempim state were at the ceremony.

The program was held at the palace of Nana Kakabaah at Gomoa Assin. By 11.00 a.m., chiefs dressed in colourful royal apparel sat in state with the Omanhene Obirifo as the host, adorned in jewelry made of gold.

Standing in the bright and hot African sun with his royal cloth tied around his waist, Nana Kakabaah swore the oath of office before the Omanhene Obirifo, divisional chiefs and the elders of the state.

With the royal state sword raised in his hands, he swore: "I, Nana Ahor Kakabaah Annan I, the Foreign Ambassador (Amanadzehene) of the Gomoa Akyempim Traditional Area, today swear before the Omanhene Nana Obirifo Ahunako Ahor Ankobea II and his subjects that should I be called upon in any matter of the state in the morning, afternoon or evening, I will respond promptly without fail accept sickness, If I fail to heed to the call to duty, then I have breached my oath of office.

After administering the oath, the chief together with the elders danced gracefully to the drumbeats of the frontom from and atupan drums while his subjects sang his praises. The kingmakers took him to the royal stool house at Gomoa Assin where they performed customary rites and sacrifices as his final initiation into office. The elders poured libation and prayed to the gods for long life and prosperity of the state and the people.

Addressing the gathering, the Omanhene said that Nana Kakabaah comes from a royal family whose roots they could proudly trace to the ancient kingdom at Bono in Brong Ahafo.

He said the Traditional Council chose Nana Kakabaah as the ideal occupant of the stool because of his exceptional capabilities in mobilizing people for development in the area.

"Not long ago we made him the Apagyahene (Development Chief) and later Acting Odikro of Gomoa Assin. His sterling performance has earned him another enviable position of Foreign Ambassador (Amanadzehene)," he said, adding that since he assumed those positions, he worked hard to transform Gomoa Assin into a developing and enlightened community.

Obirifo Ankobea II urged the Amanadzehene to implement programs in the Diaspora to attract local and foreign investors and reach out to Gomoa residents abroad to visit home regularly and channel resources to the Gomoa Akyempim state for economic development.

He said he was sad that many Ghanaian chiefs left the country to work abroad for their personal gains to the detriment of their communities.

The Omanhene, Obirifo said such adventures deny the people traditional leadership, which is the bedrock of leadership at the grass root.

On his part, the Adontenhene, of Gomoa Akyempim Traditional Area Nana Obentsi Kuma praised the new chief for his quest to develop the traditional area. He said that in view of the good record of accomplishment of Nana Kakabaah, all chiefs at a council meeting unanimously agreed to his nomination as Amanadzehene.

He said there were times when Nana Kakabaah would organize homecoming trips for citizens of Gomoa Akyempim resident abroad and when they arrived at the Kotoka International Airport the people would give them an exciting welcome.

The Adontenhene disclosed that in accordance with the Chieftancy Act, the Traditional Council had a register of all chiefs in its jurisdiction, adding that de-stoolment as punitive measure, awaits any chief who travels abroad for more than one year without visiting his people.

The ancestors of the Gomoa people according to their tradition belong to the larger Akan group who lived at Bono-Mansu and later migrated to Bono Takyiman. Historical accounts say they were among the people who founded

the town of Walata in the Sahara in 1224. The group finally moved southwards from Takyiman into the western forest to found their own state.

Some of them (Fantes from Bono-Takyiman) did likewise at the same time (around 1300) and finally founded Gomoa Assin and Gomoa Adjumako states near the coast. In view of its role as one of the earliest settlements of the Gomoa people, Gomoa Assin has become the traditional capital of the Gomoa State.

SOURCE: 3GMEDIA, NY

5/11/13 — 10:07am SHORT URL: <http://tumblr.co/ZheKcskk7QoR>

OSU CASTLE, FLAGSTAFF HOUSE WILL ALL BURN INTO ASHES-TAMALE PRIEST PREDICTS DOOM



Dear Readers,

We are re- publishing a news item on fire out-breaks prediction made in January by a Northern based traditional priest, Naatia Salifu Shiraz.:

Posted in January, it has become necessary for us to do this for our people to reflect on what is happening in Ghana in the wake of Weija, Tudu and Kantamanto markets fire outbreaks. Could the prediction of doom have any bearing on them?

PREKESE GHANA MEDIA:



The Spiritual Leader of the Kejebe Shrine, Naa Tia Salifu Shiraz, has revealed that the seat of government the Castle, the Flagstaff House and other public buildings will not be left out in the rising spate of fire outbreaks in the

country.

He said, if something is not done to curb these accidents the country will continue to witness more fire disasters this year, adding that, 'lots of lives and properties worth billions of cedis will be lost to these fire outbreaks'.

The renowned spiritual leader who was speaking to Journalists at his Shrine in Tamale reiterated that the country needs spiritual cleansing to avoid the many disaster and misfortunes that may befall it this year, especially as the country just came out of a crucial elections.

The Ghana National Fire Service has recorded 254 fire outbreaks over the past two weeks across the country.

The fires outbreaks which destroy many lives and properties have been attributed to people's negligence and electrical faults, but the Spiritual Leader insist 'we cannot fault people for atypical fire outbreaks, what is happening is spiritual and needs spiritual intervention'.

According to Naa Tia, the unfortunate fire outbreaks in the country are caused by spirits and earthly gods who are angered and provoke during the political season and if sacrifices and prayers are not made to appease and satisfy these spirits and earthly gods then the nation will continue to suffer from these fires and even more severe disasters.

He added that, the country will be doomed if care is not taken to curb some of these misfortunes and therefore called on the government and chiefs to intervene by making sacrifices and prayers to avert these calamities for the betterment of Ghana.

The Kejebi Leader indicated that, apart from human beings that live on earth, there are other living creatures on earth created by God and whatever human beings do on earth also affects them too.

He said, during the last general elections politicians seek the help of these earthly gods and creatures to win political power and thus end up doing ungodly things.

Chief Naa Tia added that, everything has a price hence these unusual fire outbreaks in the country, 'During the last elections a lot of bad things happened and this is causing these fire outbreaks'. He hinted

Chief Naa Tia therefore called on Ghanaians to join hands in prayers to help save the country from these misfortunes and disasters.

Story **By** Hamza Lansah Lolly, Tamale

5/11/13 — 10:06am SHORT URL: <http://tumblr.co/ZheKcskk71RB>

